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Gregorii Palamae archiepiscopi Thessalonicensis : *Prosopopoeia animae accusantis corpus et corporis se defendentis, cum iudicio. Aureolum libellum, philologis, etc., commendabilem annotavit et commentariolo instruxit* ALBERTUS IAHNIUS, Dr. Phil., etc. Halis, C. E. M. Pfeffer, 1884. 8vo. xii and 62 pp. With facsimile title page reproduced from the edition of Adr. Turnebus (1553).

The writings of the learned Archbishop Palamas have remained almost unknown to the philologists and theologians of our age. The cause of this lies in the scarcity and high price of the collection in which they are printed. The earliest edition is that of Adr. Turnebus, who found the manuscript in the Royal Library at Paris, and reproduced it with a Latin version in his edition of 1553. This volume is now exceedingly scarce. Abbé Migne reprinted the *Prosopopoeia* in his *Patrologia Graeca* (Vols. 150 and 151), but how many of us philologists, exclaims Jahn, would pay thirty francs for the two volumes containing the tract? Jahn's edition is simply a critically revised reprint of the Turnebus edition. Gregorius Palamas first appears in history as the advocate and defender of the Hesychasts (Quietists) or mystic anachorets of Mount Athos, who were known to immerse themselves in a theosophic or mystic trance by continuous observation of their navels. At the meeting of a provincial synod he successfully pleaded their cause in 1341, and also spoke in their favor in 1314 before the Patriarch and the Empress Anna, but this time failed to secure their discharge. The year after he was arrested in the cathedral of Hagia Sophia, and excommunicated in 1344 by the Patriarch of Antioch. When Cantacuzenus, the pretender to the imperial throne, threatened Constantinople with a siege in 1347, the Empress Anna exonerated and reinstalled Palamas in his former charges. Subsequently he was made Archbishop of Thessalonica by Cantacuzenus, and died there 1361 in his 63d year.

The tract *Prosopopoeia* intends to compromise pagan with Christian morals, the argumentation being mainly founded on Platonic principles. The author has personified the soul as well as the body; they discuss the problem raised by Democritus, Theophrastus and Plutarch, whether the soul sustains greater damage through the body or the body through the soul, to which it is bound by indissoluble ties. The conclusion arrived at is based on practical experience as well as on Holy Writ: the flesh should not be rejected, as was done by the Manichaeans, as thoroughly unfit for the good; the soul has to be vituperated for not educating the flesh to a life of probity.

A. S. G.